Hyderabad Archaeological Series

No. 6

THE KOTAGIRI PLATES OF THE REIGN OF THE KAKATIYA QUEEN RUDRAMAMBA, A.D. 1273.

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Proceedings of His Exalted Highness the Nizam's Government in the Judicial, Police and General (Archæological) Departments.

No. $\frac{16}{4}$ Miscellaneous of $\frac{1925 \text{ A D}}{1334 \text{ F.}}$

Dated, Hyderabad (Deccan), 9th September, 1925.

READ :—

1. Letter No. 13, dated 2nd Azur 1333 F., from the District Magistrate, Nizamabād, to the Judicial Secretary, His Exalted Highness' Government.
2. Letter No. 1811, dated 7th Baihman 1333 F., from the Judicial Secretary, His Exalted Highness' Government to the Director of Archæology, Hyderabad.
3. Letters Nos. 386 and 611, dated 14th June, 1924, and 22nd June, 1925, respectively, from the Director of Archæology, to the Judicial Secretary, His Exalted Highness' Government.

OBSERVATIONS :—

In Azur 1333 F. Mir Asghar Ali Khan, District Magistrate of Nizamabād, reported the acquisition of three Copper Plates as unclaimed property—secured by the Police from a Bhoi named Bālūga, who accidently found them while fishing in a tank in the Jagir village of Birkor, Bodhan Taluqa. The plates when received were forwarded to the Archæological Department for decipherment and necessary report. Mr. Ali Asghar Bilgrami, who was then the Officer-in-charge, sent them to Mr. K. Burnett, through whom Prof. S. Hanumant Rao of the Nizam College kindly offered to edit the Plates. The offer was accepted with welcome and Mr. Hanumant Rao has prepared a Monograph with the help of Pandit Lakshmi Kanta Sastri of the Chaddarghat High School.

Mr. Yazdani, on his return from Europe, sent the Monograph for favour of revision to Rao Bahadur H. Krishna Sastri, the veteran Epigraphist to the Government of India, who has always evinced deep interest in the epigraphy of H.E.H. the Nizam's Dominions.

The inscription covers both sides of the three plates and relates to the reign of the Kakatiya Queen Rudramamba, who is described as the daughter of King Ganapati, further confirming the now accepted view that she was the daughter and not the consort of that King. The plates are also important for the history of the Kakatiyas as they bring to light, a new family of feudal princes, viz., the Viryāla.

His Exalted Highness' Government desire to record their keen appreciation of the able manner in which Professor S. Hanumant Rao and his colleague Pandit Lakshmi Kanta Sastri have deciphered and translated the inscription. The Government also desire to convey their thanks to Rao Bahadur H. Krishna Sastri for his expert revision of the Monograph.

ORDER :—

That the Monograph be published with this Resolution as No. 6 of the *Hyderabad Archæological Series.*

(By order)

AKBAR YAR JUNG,

Secretary to Government,

Judicial, Police and General (Archæological) Departments.

Copy forwarded to :—

1 The Assistant Minister, Peshi to H.E.H. the Nizam.
2 The Secretary to the President, Executive Council.
3 The Secretary to Government, Political Department.
4 The Secretary to Government, Financial Department.
5 The Secretary to Government, Revenue Department.
6 The Secretary to Government, Public Works Department.
7 The Director, Archæological Department.
8 The Superintendent, Government Central Press, for publication in the *Jarida.*

THE KOTAGIRI PLATES OF THE REIGN OF THE KAKATIYA QUEEN RUDRAMAMBA, A.D. 1273.

These copper plates are three in number and are inscribed on both sides. The measurement of the plates is $11\frac{1}{2}''$ by $5\frac{1}{2}''$. Their thickness varies from $\frac{2}{10}''$ to $\frac{3}{10}''$. A hole is made at the centre of the top of each plate, $\frac{4}{5}''$ in diameter, and a heavy **ring** $1\frac{7}{10}''$ in thickness and about $3''$ in diameter, passes through them. On the joint of the ring the figure of a **boar**—the emblem of the Kākatīyas—is carved in relief. The figure is $1\frac{3}{10}''$ in length and a little more than $\frac{1}{2}''$ in height. The weight of the plates with ring and boar is about 465 tolas. At the end of the inscription, is a figure, probably of the Monkey God **Hanumān** with a club in one hand and an axe in the other. Just above this figure, there is the moon on the right and the sun on the left. The height of the letters varies from $\frac{2}{5}''$ to $\frac{1}{2}''$.

The alphabet resembles, in a large measure, the modern **Dēvanāgarī** character, with some differences noticeable in the formation of the letters, *e.g.*, *bha*, *ṇa*, *cha*, *ja*, *ksha*, *ḷa* and *dha*. The language is **Sanskrit**. The following are some of the interesting characteristics in **Orthography** deserving our attention: (1) except in *Pṛithā*⁰ (l. 47) and in *vijṛimbhatē* (l. 20) the vowel *ṛi* is throughout written *ru*; see ll. 10, 13, 22, 23, 30, 53, 67, 72 and 74; (2) among the consonants following '*r*' only *ṇa* is doubled in three places, *e.g.*, *avāpārṇṇavaḥ*, l. 5, *ambu-sampūrṇṇām*, l. 69, *pūrṇṇām*, l. 70; (3) in ⁰*ddrudra*, l. 32, the consonant preceding '*r*' is also doubled; (3) *visarga* coming before a sibilant is never changed into a sibilant, *e.g.*, *sthēyaḥ samghaṭita*, l. 6, *stutaḥ sarvaśaḥ*, l. 40, *kuliśaḥ samgrāma*, l. 41, *Pṛithāyāḥ sutaḥ*, l. 46; on the other hand, *visarga* followed by a sibilant is sometimes omitted, *e.g.*, *chintāmaṇi svāmi*, l. 35, *sarvaśa svāmi*, l. 40, *śrīpati śrīmat*, l. 61; (4) the *visarga* is used in places where one should have ordinarily expected the *jihvāmūlīya* or the *upadhmānīya*, *e.g.*, *yaśyāḥ kaṁtha*, l. 3, *divāniśaḥ kavijana*, l. 39, *sīmaḥ kalita*, l. 108, *tyāgaḥ parē*, l. 19, *bhūpaḥ prathita*, l. 22, *saṁdhayaḥ prabhraśyaṁti*, l. 28, and *mahīpatiḥ pratidina*, l. 60; (5) *anusvāra* has been used throughout in preference to that of the class nasal, *e.g.*, *paṁkaja*, *dvaṁdva*, *vaṁdanā*, l. 9, *maṁtriṇi*, l. 18 *daṁtāvala*, l. 25, *paṁkila*, l. 26, and *bhūsaṁdhayaḥ*, l. 28; in *kshuṁṇṇa*, l. 51 and in *dākshiṁṇya*, the *anusvāra* is used where it is found unnecessary; (6) *b* is used for *v* in *bibhrama* for *vibhrama*, l. 5, *binaya* for *vinaya*, l. 17; and *v* for *bha* in *vayā* for *bhayā*, l. 13; (7) *śa* for *sa* in *śakti* for *sakti*, l. 17 and *vice versa*, *sa* for *śa* in *srī* for *śrī*, l. 10. Final *n* occurs

in l. 16 and *t* in ll. 69 and 116. Two letters peculiar to the **Dravidian** alphabet may be noted, *viz.*, *ḷa* in l. 32 and *ṛa* expressed by the ordinary symbol for *ra* with the *rēpha* added at the top, in l. 63.

Among words of **lexical interest** may be mentioned the following, *trāṭi*, l. 31, *baliśaḥ*, l. 37, *prabhuḥ* and *kshiti*, l. 48, and *praṇāḍi*, l. 51. Note also the honorific plural termination *gāra*, (which is equal to the modern **Telugu** *gāru*) used in the case of most of the donees and, strangely enough, even in the case of the divinity Purushōttamadēva in l. 96. *Appaṇṇa* is evidently another form of *appa* which often occurs at the end of personal names in the **Kanarese** and Telugu countries. In the name *Uṁjapira* (l. 80), *pira* perhaps stands for the **Tamil** *pirān*.

The style of the poem is poor. The poet frequently has recourse to *anuprāsa*, one of the *śabdālaṁkāras*, *e.g.*, in verses 9 and 19; but is thus often led to make use of words of indifferent sense for producing the effect of his *prāsa*. He also uses similes, not quite natural, *e.g.*, in ll. 11-12 and l. 17. The poem is characterised by hyperboles, long compounds and far-fetched constructions; see verses 6, 7 and 12.

The inscription refers to the reign of the **Kākati** queen **Rudramāṁbā**. It begins with invocations to the **Varāha** incarnation of Vishṇu and to Gaṇēśa (vv. 1-2). In the third verse, the qualities of Rudramāṁbā are praised, and it is mentioned that she was the daughter of king **Gaṇapati**. This inscription is, therefore, an additional proof to confirm the now established view that Rudramāṁbā was the daughter and not the consort of King Gaṇapati as once supposed.[1]

With verse 4 we are introduced to a new line of feudal princes who belonged to the **Viryāla family**. The inscription mentions one **Rudra** and his praises are sung in verses 6 and 7. To him was born **Gaṇapati** (verses 8 and 9). He married **Vejjāmbā** (v. 10). To them was born **Sūrya** whose praises are sung in verses 11 and 12. This **Sūra** or **Sāmanta Sūra** while he was staying at **Kōṭagiri** (probably **Koḍgir** in H.E.H. The Nizam's dominions), made a gift of the village of **Vejjalapurī** which was founded by himself (v. 17) and bore the surname **Vaināyakapurī** (v. 14), evidently after his parents (Vejjambā and Gaṇapati),[2] to twenty Brāhmaṇs (v. 14).

The date of the grant is given in verse 15. According to the *Indian Ephemeris* of Dewan Bahadur L. D., Swamikannu Pillai, C.I.E., the date corresponds to **A.D. 1273, December 31st, Sunday**.

Here follow (ll. 72 to 97) the names of the donees to whom holdings were granted in the village of Vejjalapurī. From the distribution detailed below, it appears that the number 20, given in verse 14, was that of the shares and not of the donees, the actual number of the latter being only sixteen including the Vishṇu temple of **Purushōttama** at Kōṭagiri.

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[1] See *Madras Epigraphical Reports* for 1910, paragraphs 43 to 48; for 1914, paragraph 40, and for 1917, paragraphs 30–32

[2] Vināyaka is a synonym of Gaṇapati.

List of donees.

Lines.	Name with surname.	Gōtra.	No. of *vṛittis* granted.
72–74	Bhāgavata Vishṇubhaṭṭōpādhyāya	Bhāradvāja	1
74–76	Mādhav-Appaṇagāru	Gautama	1
76–77	Yajñēśvara-peddigāru	Kāśyapa	1
77–79	Mallaya-bhaṭṭōpādhyāya	Harita	1
79–81	Drāviḍa Uṁjapirā-kavigāru	Kāśyapa	2 or 3
81–82	Sarasvatula Mārē-Appaṇagāru	Śrīvatsa	1
83–84	Śrīrām-Appaṇagāru	Vasishṭha	1
84–85	Māghādēv-Appaṇagāru	Kāśyapa	2
85–86	Aṁni-kavigāru	Do.	2
86–87	Suri-kavigāru	Śrivatsa	1
88–89	Pāly-Appaṇagāru	Kauṇḍinya	1
89–91	Rāghava-peddigāru	Bhāradvāja	1
91–92	Rām-Appaṇagāru	Kauṇḍinya	1
92–93	Ere-peddigāru	Bhāradvāja	1
94–95	Harihara-bhaṭṭagāru	Kāśyapa	1
96–97	Śrī Purushōttama-Dēvagāru of Kōṭagiri		1
			19 or 20

[Metres :—vv. 1, 5, 7, 8, 9, 10, 11 and 14, Śārdūlavikrīḍita; vv. 2, 4, 15, 16, 17, 18, 21, 22, 23, 24, and 25, Anushṭubh; vv. 3, 6, and 12, Sragdharā; v. 19, Mālinī; v. 20, Śālinī; v. 26, Pṛithvī; v. 27, Śikhariṇī; and v. 13, Upajāti.]

TEXT.[1]

First Plate; first side.

1 Svasti Śrī[ma]tu[2] ॥ Vārā-
2 hī tanur=Achyutasya jaga-
3 tīm=avyāt=ksham-ākarshaṇē yasyāḥ kaṁṭha-
4 vilōla-mauktika-latā-līlām=avāp=
5 ārṇṇavaḥ[1*] nāsā-bi(vi)bhrama-bhūshaṇ-āspada-lasa-
6 d-daṁshṭrā-śalāk-āgrima-sthēyaḥ-saṁghaṭit-ēṁdranī-
7 la-ghuṭikā-lakshmīm cha dhātrī dadhau ॥ [1*]
8 Gaṇēśo=vatu vaḥ sarvē kārya-siddhim=avāpnuyuḥ [1*]

[1] From the originals.
[2] Read Śrīr=astu.

9 yat-pāda-paṁkaja-dvaṁdva-vaṁdan-ānaṁda-suṁdarāḥ [2*]
10 Svasti srī(śrī)-**Kākatīśō Gaṇapati**nru(nṛi)pati-
11 s=tasya sā **Rudramāṁbā** putrī lōk-aika-vīrā=
12 jani rajani-patēr=nish-kalaṁkā kal=ēva[ı*]ta-
13 syām pru(pṛi)thvīm=udagrair=ari-damana-va(bha)y-āvarjitair=
14 arjayaṁtyām lōk-ōd-dīptaiḥ pratāpair=akṛita sukṛiti-
15 nām=agraṇīr=agrahāraṁ ॥ [3*] Śrīmān=**Viryāla-vaṁśō**=sti La-
16 kshmīr=yatra kumārakān[ı*]saṁśikshayati māt=ēva vidyā-
17 bi(vi)naya-bhūtibhiḥ ॥ [4*]Bhakti[ḥ*] svāmini śaktir=arthini guṇē rāgō
18 raṇē śūratā kāryaṁ maṁtriṇi dhairya-yaṁtriṇi karē
19 tyāgah parē dhīr=Harō(rē)[ı*] satyaṁ vāchi sudhā-muchi
20 priya-karō dharmaḥ sadā chētasi prāyō yatra vijṛiṁ-
21 bhatē guṇa-gaṇaḥ kshīr-āmbudhēḥ sōdarē ॥ [5*]
22 Tatr=ābhūd=**Rudra**-bhūpaḥ prathita-pru(pṛi)thu-tara-kshmā-
23 bhru(bhṛi)d-ut-tuṁga-raṁgach-chhru(chhṛi)ṁgāg[r*]-ā(ō)dag[ra]-riṁ-khan-ma-
24 ṇi-kiraṇa-saṭā-pāṭal-ōpāṁta-bhūmiḥ । pratyudyaddaṁ-
25 ta-daṁtāvala-karaṭa-taṭī-viksharad-dāna-dhārā-
26 pūr-āpāta-kram-āpaṁki[l]a-galita-rajō-bīja-

First Plate; second side.

27 ra(rā)shṭāṁta[1]-bhūmiḥ ॥ [6*] Kshubhyaṁty=aṁbhudhayaś=cha-
28 laṁti girayas=tudyaṁti bhū-saṁdhayaḥ pra-
29 bhraśyaṁty-araya [ḥ*] sphuṭam praviphalaṁty=uddāma-dig-bhitta-
30 yaḥ [ı*] kiṁcha(ch=ā)tyaṁchad-udaṁcha-vaṁchita-phaṇ-āghāta-prapāta-ttṛi(tru)ṭa-
31 t-trāṭi-skaṁdha-visaṁdhi-ba[ṁ*]dhana-paraḥ Śēshā(ō)=pi yad-dhāṭishu ॥ [7*]
32 Tasmādd-Rudra-mahīpatēr=udabhavach=chaṁdraḥ sudh-ābdhēr=iva
33 śrīmān=rāma-guṇa-vrajasya(s=sa) **Gaṇapaty**-urvīśa-
34 [chū][2]ḍāmaṇiḥ [ı*]ga(gā)ḍh-ādhaṁma-tamō-nabhōmaṇi-
35 r=api prāpt-ārthi-chiṁtāmaṇi [s*]=svāmi-śrī-pada-rēṇu-
36 śēkhara-maṇir=gāmbhīrya-pāthōnidhiḥ ॥ [8*] Kshmā-
37 chakrē baliśaḥ prasaṁna-Giriśaḥ pradvēshi-dushṭ-āṁ-
38 kuśaḥ prōdya [d*]-durnaya-mīna-pōta-baḍiśaḥ sa-
39 d-dharma-chiṁtā-vaśaḥ [ı*]nītyā nīta-divāniśaḥ
40 kavi-jana-vrātai[ḥ*] stutaḥ sarvaśa[s*]=svāmi-drōhi-
41 jana-pramarda-kuliśaḥ saṁgrāma-bhū-karkaśaḥ ॥ [9*]
42 Dhīr-ōdāttatarasya tasya mahishī prāṇ-ādhika-prēyasī
43 **Vejjāṁb**=ēti satī sutr(t)=ēva jaladhēr=Nārāyaṇasya svayaṁ [ı*] ta-
44 syāṁ tēna śamē niśā-patir=iva prauḍha-pratāpa(pē) svayaṁ

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[1] An unnecessary mark of length is added to *shṭāṁ*. Read *rāshṭrāṁta-*

[2] The letter चा with the ऊ-mark is what is actually written.

45 sūryaḥ **Sūra**-kumāra-vīra-tilakō lōk-aika-vīrō=jayi(ni) ॥ [10*]
46 Satyē Dharma-sutaḥ parē Ravi-sutas=tyāgē Pṛithāyāḥ sutaḥ
47 śauryē dhairya-guṇē Sumērur=api saumdaryē svayaṁ Manmathaḥ [।*]
48 Bhargaś=chaṁḍimani Prabhur=garimaṇi śrauta-kshitīnāṁ
49 Gurur=vāchāṁ vīthishu nīti-mārga Uśanā dākshiṁ-
50 ṇya-dīkshā-guruḥ ॥ [॥*] Yad-dhāṭī-ghōṭa-kōṭi-prakara-
51 khura-puṭa-trōṭi-ṭaṁka-pranā(ṇā)ḍi-kshuṁ[1]ṇṇa-kshōṇi-pra-
52 dēśa-truṭad-anaṇu-raja[s*]-snāvi(pi)t-ā-

Second Plate ; first side.

53 ś-āvakāśā(śa)ḥ [।*] dru(dṛi)pyat-kalpāṁ-
54 ta-hēl-āhata-Hara-ḍamar-ūḍḍā-
55 mara-sphāra-bhērī-bhaṁkār-ōd-bhīma-
56 bhūri-bhramaṇa-bhaya-bhru(bhṛi)t(d)-ārāti-bhūshā(pā)
57 bhramaṁti ॥ [12*] **Para-bala-Bhīma** udāttō
58 bhuvanē dushṭ-āṁkuśaḥ satām=īśaḥ[।*] Gaṇapati-
59 narapati-tanayaḥ śrīmān **Sāmaṁta-Sūra-**
60 pru(pṛi)thvīśaḥ ॥ [13*] Sō=yaṁ Sūra-mahīpatiḥ prati-di-
61 na-sv-ārādhita-Śrī-pati[ḥ*) śrīmat-**Kōṭagirau**
62 purē prativasan=varshē=pi cha **Śrīmukhē** [।*] viprē-
63 bhya[ḥ] sthira-chāru-viṁśati-mitēbhyaḥ śrēya-
64 saḥ siddhayē dhārā-pūrvam=adatta **Vejjalapurīṁ**
65 Vaināyak-ākhy-āṁkitāṁ ॥ [14*] **Śaka-varshā-**
66 **ṇi**[illegible][illegible][illegible][illegible][illegible][illegible][illegible] [॥*]**Śrīmukh-ābdē Pushya-māsē**
67 **kru(kṛi)shṇa-pakshē** śubh-āvahē[।*] **shashṭhyāṁ** tithau **Bhā-**
68 **nuvārē Vaināyaka-purīm**=adā-
69 t ॥ [15*] Tṛiṇa-kāshṭh-āṁbu-saṁpūrṇṇāṁ chatuḥ-sī-
70 mā-vibhāvitāṁ [।*] ramyāṁ pūrṇṇām=ashṭa-
71 bhōga-tējaḥ-s[v*]āmy-ādi-pūrvaka[ṁ ॥ 16*]
72 Tatra vru(vṛi)ttimaṁtaḥ[॥*] Bhāradvā-
73 ja-śrī-Bhāgavata-Vishṇubhaṭṭ-ō-
74 pā[dhyā]yānām=ēkā vru(vṛi)ttiḥ[।*] Gauta-
75 ma-gōtra-Mādhav-Appaṇagārāṇām=ēkā
76 vru(vṛi)ttiḥ[।*] Kāśyapa-gōtra-Yajñēśvara-peddi-

Second Plate ; second side.

77 gārāṇām=ēkā vru(vṛi)ttiḥ । Harita-gō-
78 tra-Mallaya-Bhaṭṭ-ōpādhyāyā-
79 nām=ēkā v[ṛi]ttiḥ । Kāśyā(śya)pa-gōtra-
80 Drāviḍa-Uṁjapir[ā]-kavigārāṇām vru(vṛi)-
81 tti-[dva[2]]yaṁ । Śrīvatsa-gōtra-Sarasvatu-
82 la-Mārē-Appaṇagārāṇām=ēkā vra(vṛi)tti[ḥ ।*]

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[1] The *anusvara* is unnecessary and may be cancelled.
[2] The letter in brackets may be read also as *tra*.

83 Vasishṭha-gōtra-Śrīrām-Appaṇagārāṇā-
84 m=ēkā vra(vṛi)ttiḥ । Kāśyā(śya)pa-gōtra-Mā[ghā]dēv-A[p*]-
85 paṇagārāṇā[ṁ*] vu(vṛi)tti-dvayaṁ । Kāśyapa-gō-
86 tra-Aṁni-kavigārāṇā[ṁ*] vru(vṛi)tti-dvayaṁ । Śrīva-
87 tsa-gōtra-Suri-kavigārāṇām=ēkā vru(vṛi)-
88 ttiḥ । Kauṁḍiṁnya-gōtra-Pāly-Appaṇagā-
89 rāṇām=ēkā vru(vṛi)ttiḥ । Bhāradvāja-gō-
90 tra-Rāghava-peddigārāṇām=ēkā
91 vru(vṛi)ttiḥ । Kauṁdiṁnya-gōtra-Rām-Appaṇa-
92 gārāṇām=ēkā vru(vṛi)ttiḥ । Bhārā(ra)dvāja-gō-
93 tra-Eṛe-pa(pe)ddigārāṇām=ēkā vru(vṛi)ttiḥ ॥
94 Kāśyapa-gōtra-Hariha[ra]-
95 Bha[ṭ*]ṭagārāṇām=ēkā vru(vṛi)ttiḥ ॥
96 Kōṭagiri-Sri (Śrī)-Purushōta(tta)-
97 madēvā(va)gārāṇām=ēkā vru(vṛi)ttiḥ[1] ॥

Third Plate; first side.

98 Śrīmad-**Viryāla-Sāmaṁta-Sūra-**
99 pra(pṛi)thvī-bhujā kru(kṛi)taḥ ॥ agrahā-
100 rō=yam=utk[ṛi]shṭō vardhatām=utta-
101 r-ōttaraṁ । [17*] Pālayaṁtu mahīpā-
102 lā agrahāraṁ dvijair=vṛitaṁ[।*] dātur=abhy(py=)a-
103 dhikaṁ yasmāt=pālakānā[ṁ*] phalaṁ yaśaḥ [॥ 18*]
104 Durita-kula-virāmaḥ saumya-rūp-ā-
105 bhirāmaḥ sakala-guṇa-latānāṁ
106 kalpit-ārāma-rāmaḥ [।*] Daśa-
107 ratha-suta-Rāmaḥ śaurya-dhairy-ai-
108 ka-sīmaḥ kalita-sakala-kāmaḥ
109 **Śatru-Bhīmō** babhāpē(shē) [19*] Aṁhō
110 bhūpā agrahārā dvijānāṁ
111 kālē kālē pālanīyā bhavadbhiḥ[।*]
112 sarvān=ētān=bhāvinaḥ pārthiv-ēṁdrā-
113 ñ=bhūyō bhūyō yāchatē Rāmacha[ṁ*]draḥ [॥ 20*]
114 Sva-dattā[d*]=dviguṇaṁ puṇyaṁ para-datt-ā-
115 nupālanaṁ । para-datt-āpahārē-
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83 Vasishṭha-gōtra-Śrīrām-Appaṇagārāṇā-
84 m=ēkā vra(vṛi)ttiḥ । Kāśyā(śya)pa-gōtra-Mā[ghā]dēv-A[p*]-
85 paṇagārāṇā[ṁ*] vu(vṛi)tti-dvayaṁ । Kāśyapa-gō-
86 tra-Aṁni-kavigārāṇā[ṁ*] vru(vṛi)tti-dvayaṁ । Śrīva-
87 tsa-gōtra-Suri-kavigārāṇām=ēkā vru(vṛi)-
88 ttiḥ । Kauṁḍiṁnya-gōtra-Pāly-Appaṇagā-
89 rāṇām=ēkā vru(vṛi)ttiḥ । Bhāradvāja-gō-
90 tra-Rāghava-peddigārāṇām=ēkā
91 vru(vṛi)ttiḥ । Kauṁdiṁnya-gōtra-Rām-Appaṇa-
92 gārāṇām=ēkā vru(vṛi)ttiḥ । Bhārā(ra)dvāja-gō-
93 tra-Eṟe-pa(pe)ddigārāṇām=ēkā vru(vṛi)ttiḥ ॥
94 Kāśyapa-gōtra-Hariha[ra]-
95 Bha[ṭ*]ṭagārāṇām=ēkā vru(vṛi)ttiḥ ॥
96 Kōṭagiri-Sri (Śrī)-Purushōta(tta)-
97 madēvā(va)gārāṇām=ēkā vru(vṛi)ttiḥ[1] ॥

Third Plate; first side.

98 Śrīmad-**Viryāla-Sāmaṁta-Sūra-**
99 pra(pṛi)thvī-bhujā kru(kṛi)taḥ ॥ agrahā-
100 rō=yam=utk[ṛi]shṭō vardhatām=utta-
101 r-ōttaraṁ । [17*] Pālayaṁtu mahīpā-
102 lā agrahāraṁ dvijair=vṛitaṁ[।*] dātur=abhy(py=)a-
103 dhikaṁ yasmāt=pālakānā[ṁ*] phalaṁ yaśaḥ [॥ 18*]
104 Durita-kula-virāmaḥ saumya-rūp-ā-
105 bhirāmaḥ sakala-guṇa-latānāṁ
106 kalpit-ārāma-rāmaḥ [।*] Daśa-
107 ratha-suta-Rāmaḥ śaurya-dhairy-ai-
108 ka-sīmaḥ kalita-sakala-kāmaḥ
109 **Śatru-Bhīmō** babhāpē(shē) [19*] Aṁhō
110 bhūpā agrahārā dvijānāṁ
111 kālē kālē pālanīyā bhavadbhiḥ[।*]
112 sarvān=ētān=bhāvinaḥ pārthiv-ēṁndrā-
113 ñ=bhūyō bhūyō yāchatē Rāmacha[ṁ*]draḥ [॥ 20*]
114 Sva-dattā[d*]=dviguṇaṁ puṇyaṁ para-datt-ā-
115 nupālanaṁ । para-datt-āpahārē-
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duty always in mind,—such group of qualities exist on a large scale in the (Viryāla) family, which is like unto a brother (*sōdara*) to the milky ocean.

(V. 6.) There (*i.e.* in that family) was born **Rudra**-Bhūpa, the space about whom was reddened by the volume of brilliant rays of shining gems on the crowns of famous great kings (*as on the tops of mountains*) and the frontier of whose kingdom became muddy with the continuous flow of torrents of rut running down the temples of elephants of mighty tusks, in consequence of which the very source of dust became dried up.

(V. 7.) During his campaigns, verily, the oceans shake, the mountains move, the isthmuses are rent asunder, the enemies vanish and the sturdy walls of the quarters crumble; even (*the serpent*) Śēsha (*that bears the earth, is made to feel the weight of this king's armies so much that he*) is busy in setting right his disjointed high shoulder (-bones) which are broken under the weight of his falling hoods tottering by frequent movements up and down.

(V. 8.) Just as the moon was born out of the ocean of nectar, so from this Rudra-mahīpati (*was born*) the glorious **Gaṇapati,** who was possessed of the group of pleasing qualities and was the crest-ornament of kings; a sun to the intense darkness, vice; and a Chintāmaṇi (*i.e.* the wishing gem) to the supplicants that resorted to him, whose head-ornament was the dust of his Master's blessed feet, and who was an ocean in majestic gravity.

(V. 9.) The strongest in the wide world, who had pleased Giriśa (Śiva), a harpoon to the wicked foe, an angle to the fish (*viz.*) mischievous vicious men, who was always thinking of righteousness, and spent days and nights in the performance of right actions, praised by poets on all sides, a thunderbolt in crushing the seditious, and merciless on the field of battle.

(V. 10.) Even as the daughter of the ocean (Lakshmī) was of Nārāyaṇa, the virtuous **Vejjāṁbā**, whom he loved better than his (own) life, was the queen of that hero of sublime majesty. To her, by him, was born the valorous prince **Sūra,** verily the sun in majestic glory, the moon in tranquility, the bravest warrior on earth.

(V. 11.) The son of Dharma (*i.e.* Yudhishṭhira) in truth, the son of the Sun (*i.e.* Karṇa) in great liberality, the son of Pṛithā (*i.e.* Arjuna) in bravery, the (*mountain*) Sumēru in steadiness, the very Cupid in beauty, Bharga (*i.e.* Sūrya) in heat, Prabhu in greatness, Guru (*i.e.* Bṛihaspati) on the highways of speech—the abode of the *Śrutis* (*i.e.* the Vedas), Uśanas (*i.e.* Śukra) in politics and the consecrated teacher of courtesy.

(V. 12.) Whose enemy-kings became scattered with fear of (*i.e.* on hearing) the terrible great whirling noise of the dreadful huge war-drums (*resembling*) the wild drum of Hara (*i.e.* Śiva) beaten sportively at the end of the Kalpa; while, in his cavalry assaults the space enclosed by the quarters became submerged in heaps of dust which were breaking away from the earth trampled by an uninterrupted series of chisel-like edges of the hoofs of crores of (*his*) horses.

(V. 13.) This illustrious tributary chief **Sūra**-pṛithvīśa, the son of **Gaṇapati**-narapati, was a **Bhīma to the armies of the enemy** and a powerful harpoon to the vicious in the world, the lord of the virtuous.

(V. 14.) This Sūra-mahīpati, who well worshipped daily the lord of Śrī (*i.e.* Vishṇu) gave for (*his*) merit (*the village*) **Vejjalapurī** called also by the name **Vaināyaka**[-puri], with a libation of water to twenty[1] good Brāhmaṇs in the year **Śrīmukha,** while residing at the well-known town of **Kōṭagiri.**

(L. 65.) **The Śaka years 1195.**

(V. 15.) In the auspicious year **Śrīmukha,** the month **Pushya, dark fortnight, on the sixth day, Sunday,** (*he*) gave (*the village of*) **Vaināyakapurī,**

(V. 16.) which was charming and in a flourishing condition, with the eight objects of enjoyment, *tēja* and proprietory right (*ashṭabhōgatējaḥ svāmya*)[2], with plenty of firewood, fodder and water, and was marked with the four boundaries.

(Ll. 72–97.) The recipients of the shares in it (*are*) :—

One holding (*vṛitti*) to the revered Bhāgavata Vishṇu-Bhaṭṭōpādhyāya of the Bhāradvāja-gōtra; one holding to Mādhav-Appaṇagāru of the Gautama-gōtra; one holding to Yajñēśvara-peddigāru of the Kāśyapa-gōtra; one holding to Mallaya-Bhaṭṭōpādhyāya of the Harita-gōtra; two holdings to Drāviḍa Uñja-pirā-kavigāru of the Kāśyapa-gōtra; one holding to Sarasvatula Mārē-Appaṇa-gāru of the Śrīvatsa-gōtra; one holding to Śrīrām-Appaṇagāru of the Vasishṭha-gōtra; two holdings to Māghādēv-Appaṇagāru of the Kāśyapa-gōtra; two holdings to Aṁni-kavigāru of the Kāśyapa-gōtra; one holding to Suri-kavigāru of the Śrīvatsa-gōtra; one holding to Pāly-Appaṇagāru of the Kauṇḍinya-gōtra; one holding to Rāghava-peddigāru of the Bhāradvāja-gōtra; one holding to Rām-Appaṇagāru of the Kauṇḍinya-gōtra; one holding to Eṛe-peddigāru of the Bhāradvāja-gōtra; one holding to Harihara-Bhaṭṭagāru of the Kāśyapa-gōtra and one holding to Śrī-Purushōttama-dēvagāru of Kōṭagiri.

(V. 17.) May this excellent Brāhmaṇ village (*agrāhāra*) founded by prince **Sūra** of the glorious **Viryāla** (family), flourish for ever.

(V. 18.) May (future) rulers of the Earth protect this *agrahāra*, which is full of Brāhmaṇs; because the fruit thereof, (*viz.*) the fame of the protector (*of granted villages*) is even greater than that of the donor.

(V. 19.) (Thus) spoke he whose desires are all fulfilled, the destroyer of heaps of sin, possessed of a beautiful form, charming as a garden to creepers, *viz.* all good qualities, the beautiful son of Daśaratha (*i.e.* Rāma), the climax of valour and courage and the terrible conqueror of foes.

(V. 20.) Oh! Rulers! Villages granted to Brāhmaṇs are to be protected by you for ever. This is the appeal of Rāmachandra to all future rulers.

[Here follow four of the usual imprecatory and comminatory verses.]

(V. 26.) At the very beginning, the lotus-born (Brahmā), no doubt, created the Earth; but Hari in the form of Varāha lifted it up; (then) the primeval Tortoise supported it; (then) the serpent (Śēsha) and the multitude of elephants (of the quarters) bore the Earth. Let now the group of kings protect this Earth!

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[1] From the distribution detailed in Ll. 72–97, the number 20 appears to be that of the shares and not of the Brāhmaṇ donees.

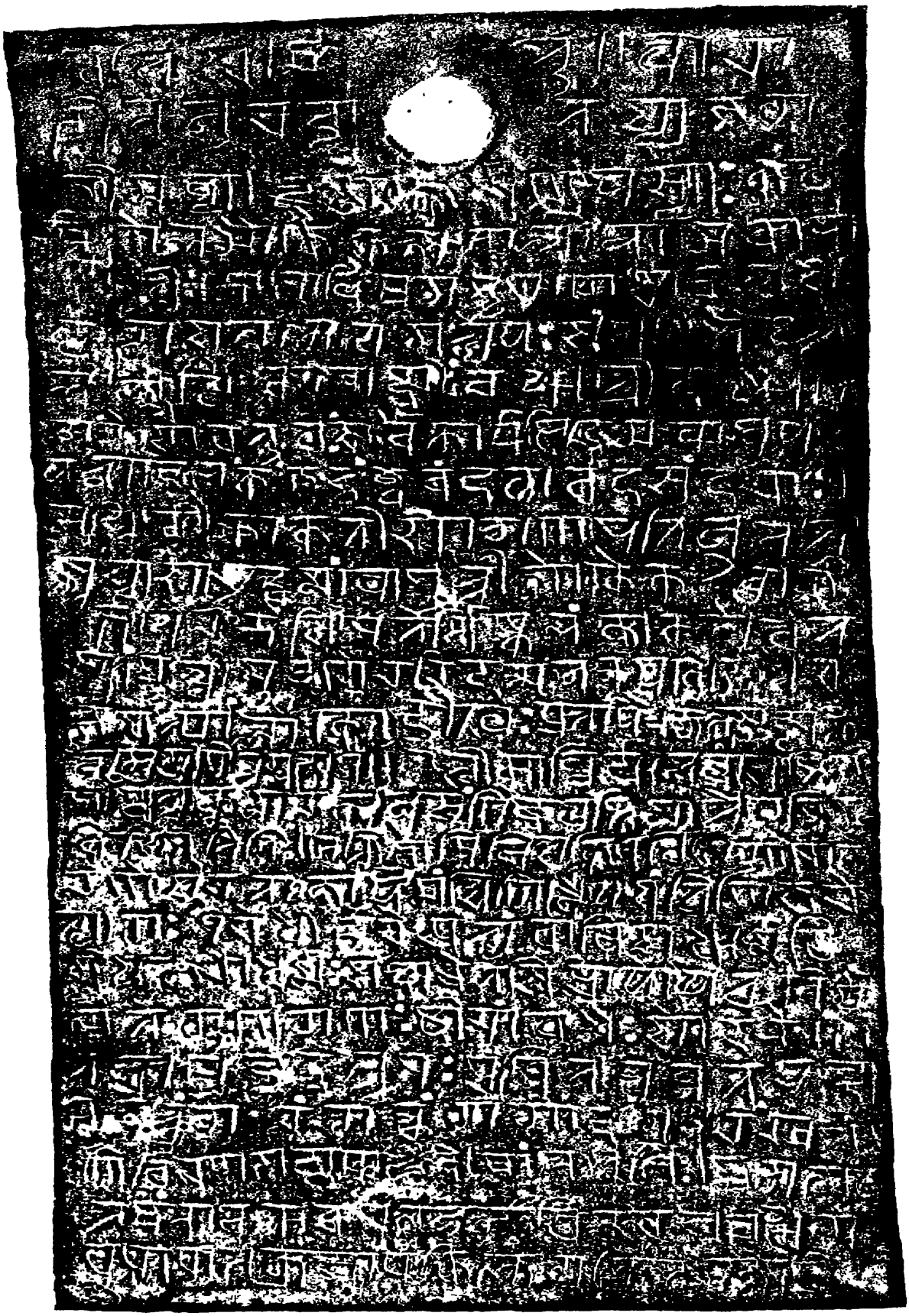
[2] *Ind. Ant.* Vol. XIX, p. 244.

(V. 27.) Oh! Kings! Bow down to this (chief) who is a harpoon to the wicked in the (world). Gladden him who has given away this beautiful land, by (your) praises. Then, seeing (*i.e.* following) this virtuous one, give away (*in charity*) your own lands as well. If you cannot do so, protect well always, the land given by him.

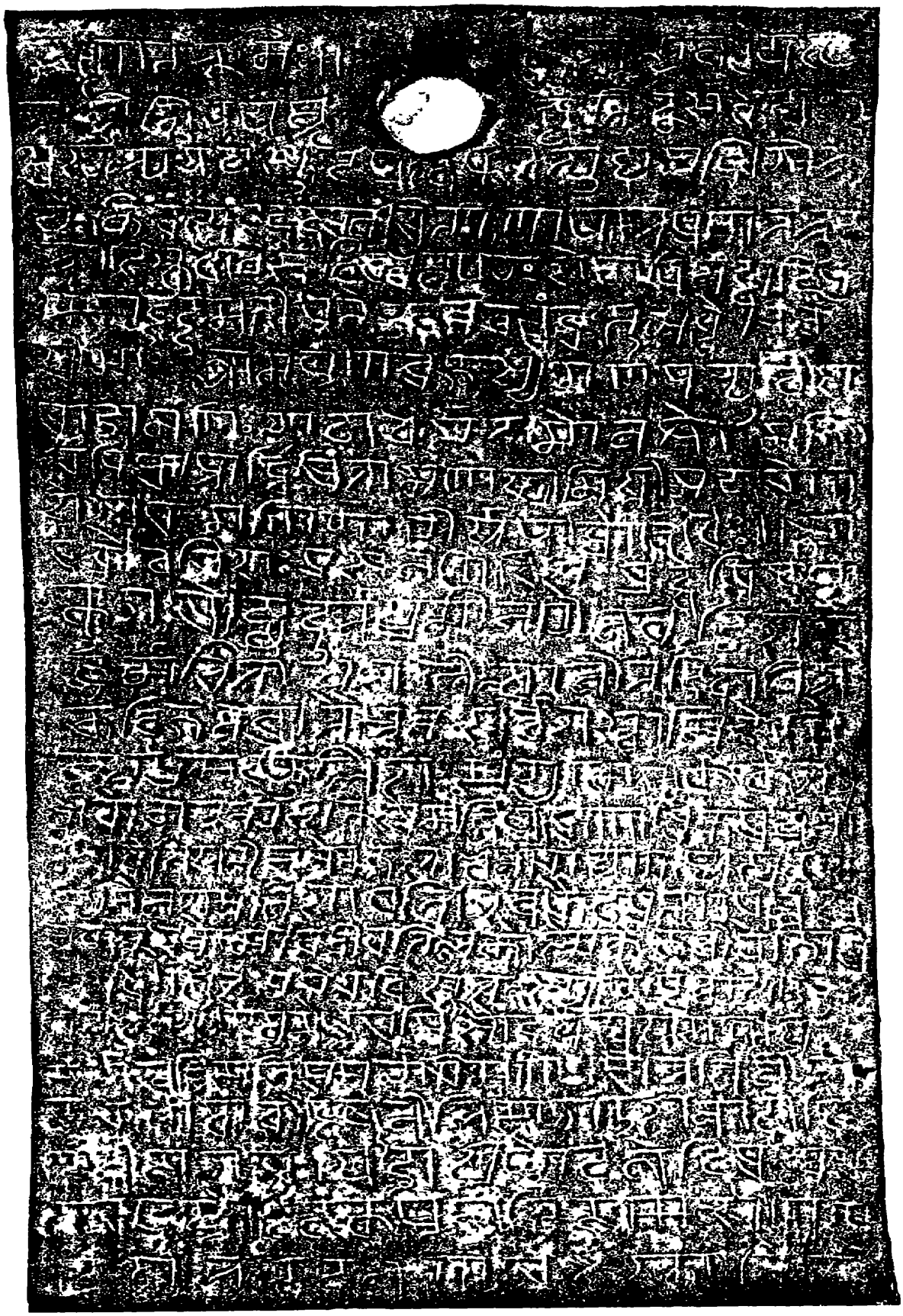
(L. 139.) Bliss! Great Prosperity!

S. HANUMANT RAO.
Revised by
H. KRISHNA SASTRI.

KOTAGIRI PLATES



First Plate: First side



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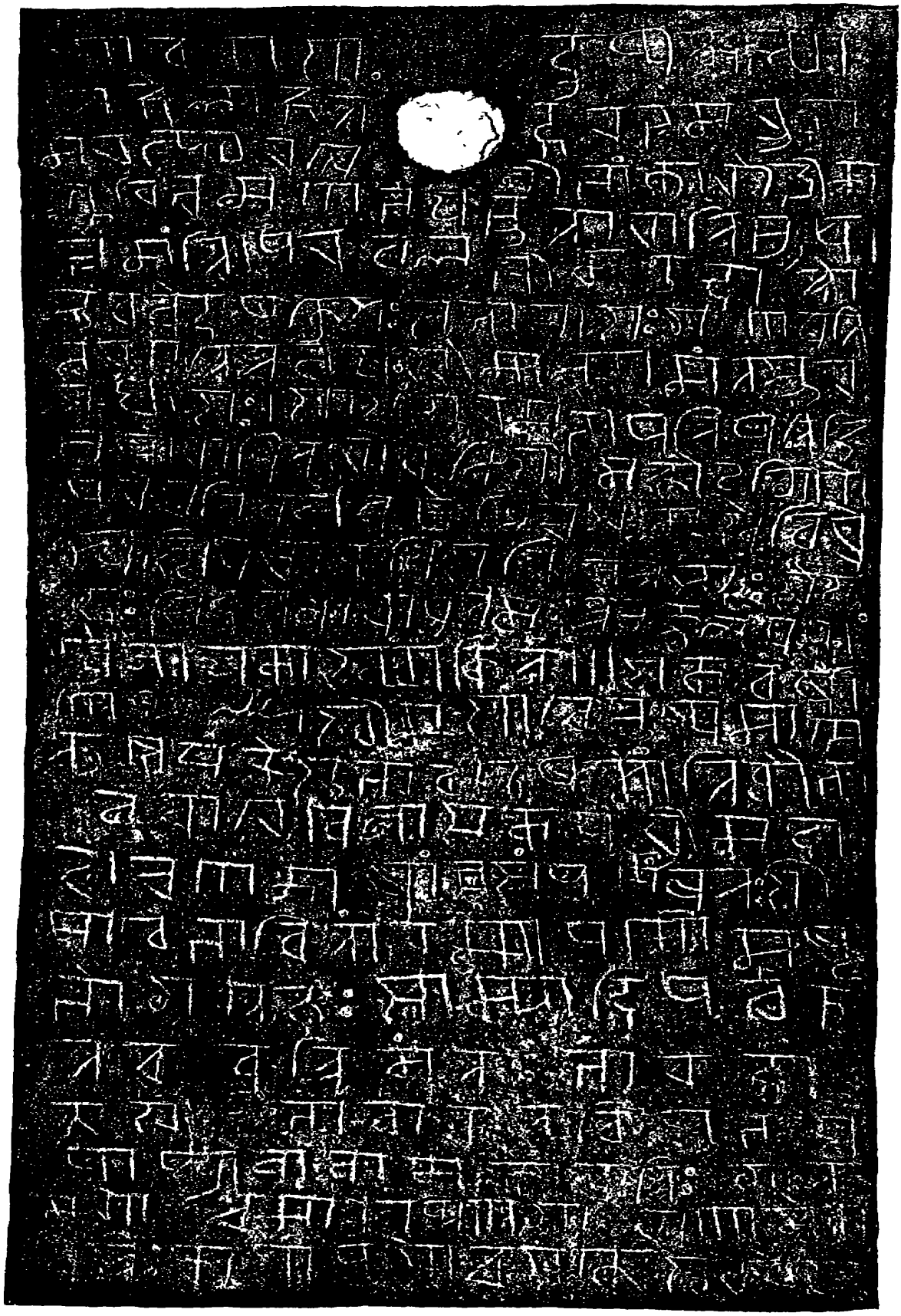

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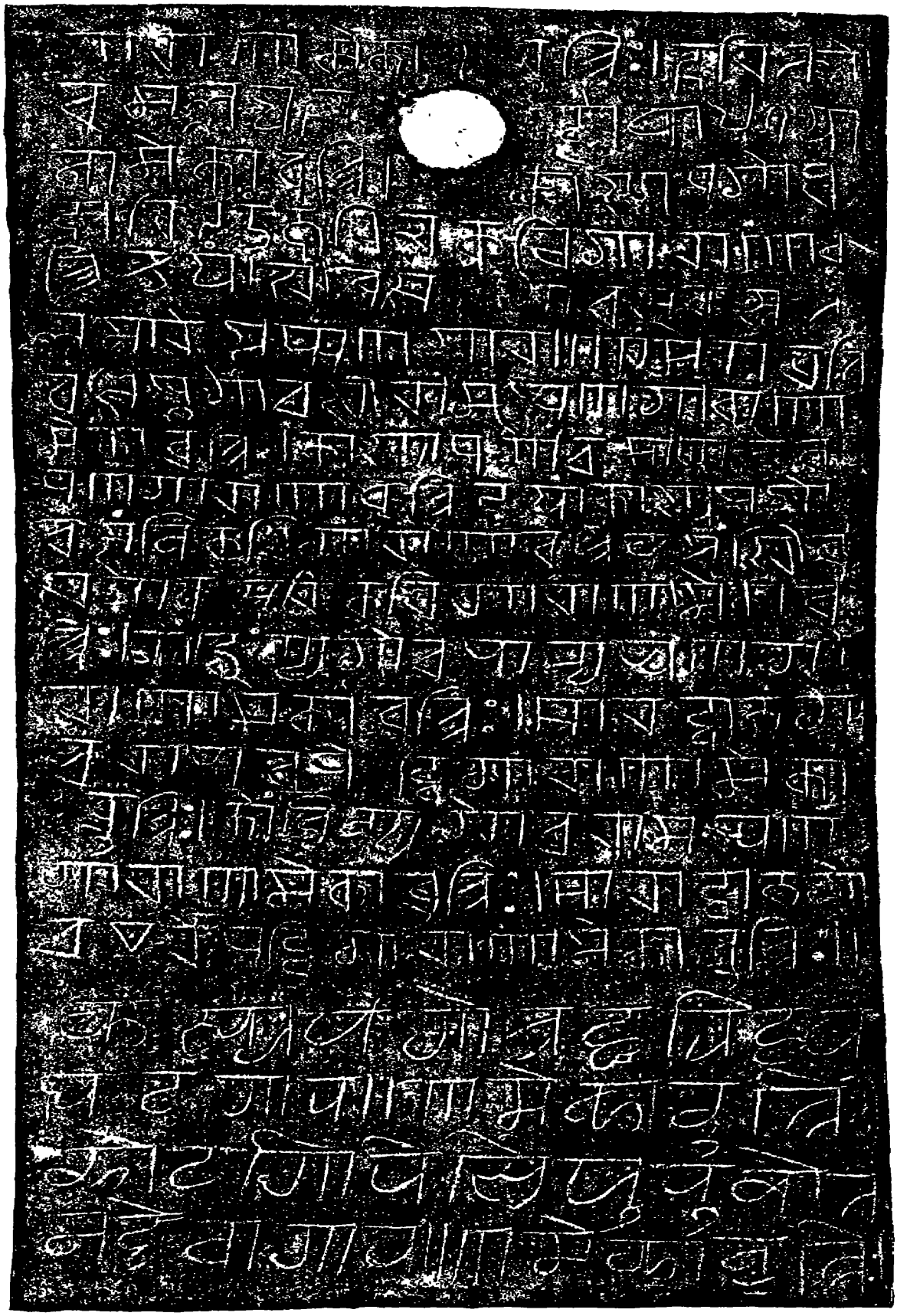

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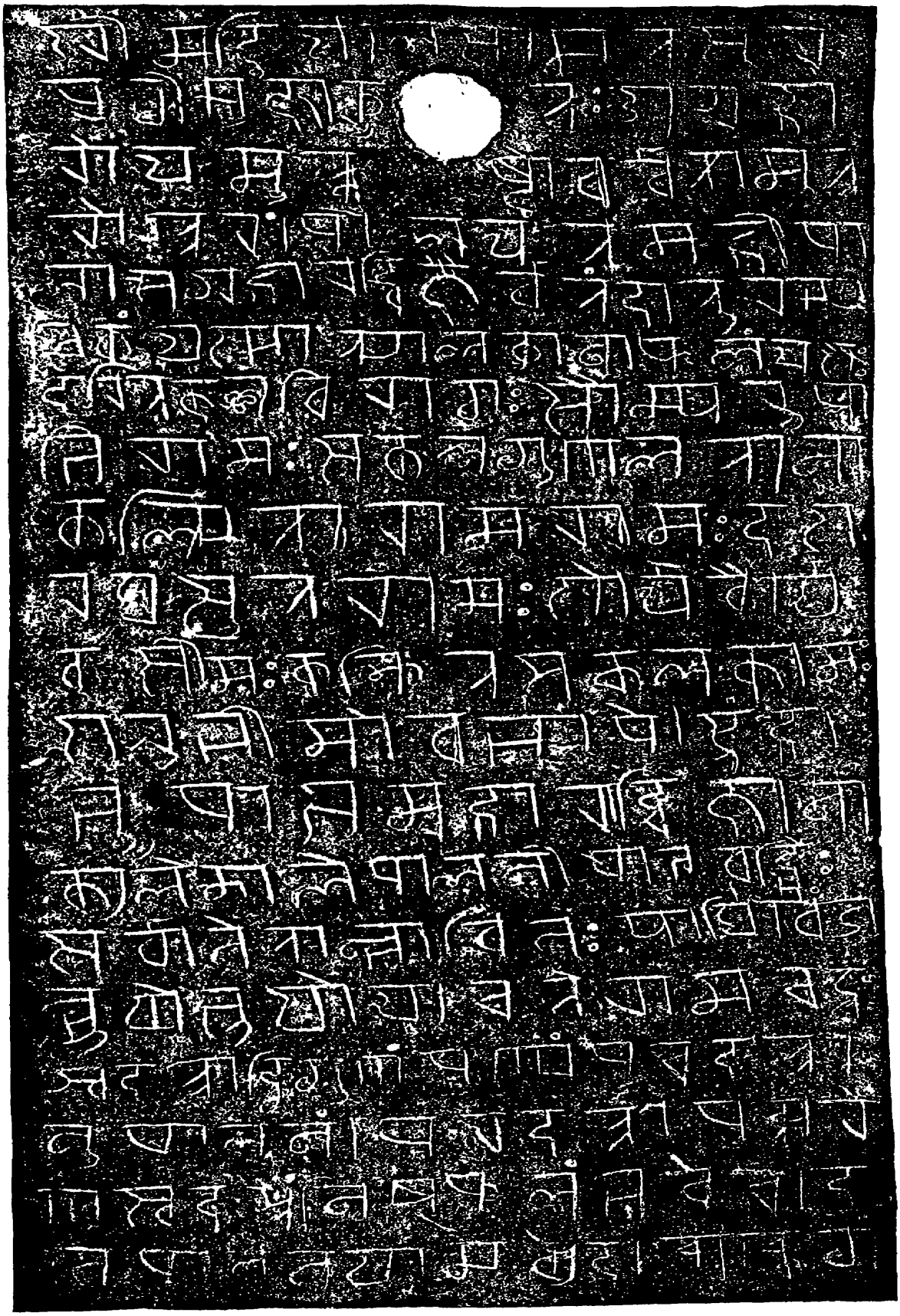

Third Plate: First side

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